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QUECHUA LANGUAGE MATERIALS PROJECT, GUIDE TO THE MATERIALS.

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THIS GUIDEBOOK DESCRIBES THE NATURE AND USE OF THE MATERIALS PREPARED FOR TEACHING THREE OF THE MAIN DIALECTS OF QUECHUA TO SPEAKERS OF ENGLISH INTERESTED IN WORKING OR DOING RESEARCH IN THE ANDEAN REGION. DESCRIPTIVE AND PEDAGOGICAL MATERIALS HAVE BEEN PREPARED FOR EACH OF THREE IMPORTANT DIALECTS--CUZCO AND AYACUCHO IN PERU, AND COCHABAMBA IN BOLIVIA. EACH SPOKEN QUECHUA COURSE CONSISTS OF TWO MIMEOGRAPHED VOLUMES OF STUDY UNITS (APPROXIMATELY 120 CLASS HOURS PER VOLUME), A READER, AND A COMPLETE, STRUCTURAL LINGUISTIC ANALYSIS OF THE DIALECT WHICH SERVES THE STUDENT AS A REFERENCE BOOK. A TRIDIALECTAL DICTIONARY HAS ALSO BEEN PREPARED TO ACCOMPANY THE COURSES GIVING EQUIVALENTS IN SPANISH AND THE THREE DIALECTS FOR 3,000 ENGLISH EXPRESSIONS. ALL OF THE EXERCISES AND THE SECOND-LEVEL READING MATERIALS HAVE BEEN TAPE-RECORDED BY NATIVE SPEAKERS. THE MATERIAL PRESENTED IS IN THE CONTEXT OF THE DAILY LIFE AND CUSTOMS OF THE ANDEAN INDIANS. THE GUIDEBOOK ALSO SERVES AS A TEACHERS' HANDBOOK OF SPECIFIC TEACHING PROCEDURES TO BE USED WITH THESE LINGUISTICALLY BASED MATERIALS. (JD)

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Quechua Language Materials Project

Guide to the Materials

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Quechua Language Materials Project

Guide to the Materials

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Cornell University
June 1, 1967

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INTRODUCTION

This guidebook describes the nature and use of Quechua language materials prepared by the Cornell University Quechua Language Materials Project, under Office of Education Contract No. SAE-9513; US Department of Health, Education, and Welfare, authorized by PL 85-864, Title VI, Part A, Section 602.

This project was undertaken in the context of a broader Cornell program of research and advanced training related to the linguistic and sociolinguistic problems of the Quechua-speaking Andean region. The Cornell Quechua Language Program has, since 1960, with funds from The Rockefeller Foundation, the Ford Foundation, and other smaller sources, collaborated with the Peruvian Ministry of Public Education and that country's principal university: Universidad Nacional Mayor de San Marcos, in Lima, and in lesser ways with other institutions and professionals in Peru and Bolivia, in field research on Quechua dialects, in the training of Peruvians in linguistics both at San Marcos and Cornell, and in a pilot program at Quinua, Ayacucho, Perú, which has experimented with ways of incorporating the Quechua language into the elementary study program in rural schools.

The Quechua Language Materials Project, financed by the US Office of Education, has complemented this other work in two ways: first, funds were made available to prepare materials to teach Quechua to speakers of English interested in working or doing research in the Andean region, and second, the staff which has worked on this

project at Cornell has thereby undergone a period of training in Quechua language skills and Quechua linguistics. This staff has now dispersed, but remains interested in Quechua, so that our country's academic resources in this field have been correspondingly increased. Also, the Ayacucho Quechua materials prepared under this contract have already been used as the basis for two different versions for Spanish speakers; these have been used at the University of Huamanga in Ayacucho, Peru, and at San Marcos in Lima.

There have been some negative elements in the picture, but they have had an instructive value as important as the positive gains. It has taken much longer to complete the materials than was originally expected, and it is apparent to those of us who have worked on the project, as it will be to others, that much still remains to be done. We have only begun to develop a tradition of linguistic description that is truly appropriate to the Quechua language, and only begun to straighten out the knotty problem of presenting Quechua for pedagogical purposes in a way that will take care of the differences between English and Quechua usage. Finally, the United States and other countries, particularly Peru, Bolivia, and Ecuador, need much greater professional resources in this field, and we have provided only a small vanguard. Withal, we are pleased to have made some contribution; we will be the first to admit the remaining defects and to try to remedy them.

The project as originally proposed to the Office of Education has been substantially fulfilled. Descriptive and pedagogical

materials have been prepared for three dialects of Quechua: Cuzco, and Ayacucho in Peru, and Cochabamba in Bolivia. In addition a tri-dialectal dictionary has been produced which gives equivalents in each of the dialects for approximately 3,000 English expressions. A separate second-level reader has been produced for each dialect. All exercise material has been tape recorded. More detailed information on these materials is given in subsequent sections of this guide.

The choice of dialects was based principally on two considerations. First, Cuzco, Ayacucho, and Cochabamba are subregions of the Andes populated by very large numbers of monolingual indigenous Quechua speakers. Second, while there is considerable subdialectal variety from place to place within these regions because of the highly accidented terrain, there is, nevertheless, sufficient homogeneity so that the Cuzco materials, for example, will answer most of the linguistic questions facing a visitor to any part of the Department of Cuzco and even adjoining areas. Much the same situation prevails for the Ayacucho dialect, which is not too different from the Quechua spoken well north into Huancavelica and eastward into Apurimac. Cochabamba Quechua is similarly close to the Quechua spoken throughout the so-called "valle" region of Bolivia, which includes such centers as Sucre and Potosí.

It would be profitable to prepare similar materials for Ecuadorian Quechua, and for the Quechua of Huánuco, Ancash, and Junín in Peru, and perhaps for a few other dialects as well. But in all cases the indigenous populations would be smaller in number than in those areas we have selected.

A single set of materials to cover all three of the dialects would have been impossible to prepare. Cuzco and Cochabamba have quite similar phonological systems, but the distribution of phonemes in particular words is sufficiently different to cause difficulty, and there are some marked differences in grammar and lexicon. Cuzco and Ayacucho, though in a sense adjacent, have very different sound systems and in the first instance could not have been treated together. It was nevertheless initially our hope that, since the materials for all three dialects were being prepared by a group of investigators working as a team, we might at least achieve similarity of treatment and especially terminology wherever similar patterns were encountered. A field worker using our materials might begin his experience in Ayacucho but find reason to move on to the Cuzco area. We hoped to facilitate his transfer by providing highly comparable treatments for each of these dialects. We cannot afford to boast of much progress in this regard, and perhaps the public is due an apology and an explanation. Scientific work, even under contract, has to respect the individual scientist as much as possible. In the nature of things the qualified linguists assigned to each dialect became more expert on that dialect than the principal investigator could be. Where one of us might believe he saw similarities, others in the project might fail to be convinced. In academic circles, as in many others, such differences in opinion need to be negotiated. The process is sometimes painful and the result not always satisfactory. Hell hath no fury like a challenged linguist. In spite of such difficulties, the team approach was

probably beneficial in this case. Had the work been done by three teams not in contact with each other the dissimilarities between treatments would certainly have been greater.

Essentially the project was carried out by four teams: Dr. Yolanda Lastra worked principally with Mr. Oscar Terán on the preparation of the Cochabamba materials. Dr. Gary Parker undertook the Ayacucho study, working with Alfredo Olarte and other informants. The principal investigator, aided for short periods by Dr. Martha Hardman de Bautista and Mrs. Gloria Escobar, had the constant assistance of Mr. Antonio Cusihuamán in the preparation of the Cuzco materials. The fourth team worked on the dictionary and of course included all personnel, but Dr. Parker had a major hand in organizing and processing the dictionary materials, and he was ably assisted by Miss Alicia Ibañez.

For some of us who have worked on these materials the end of the project is just a beginning. The whole thing will have to be done over again, hopefully with better, more profound, and certainly more useful results. Others will no doubt have similar intentions, and we may expect new versions of Quechua grammars and teaching materials to appear for some generations to come. After all, even after centuries of attention, new treatments of Spanish, French, and German are still being offered to the public as the science of linguistic description advances.

Our materials, since they were financed by public funds, are entirely in the public domain. The principal investigator and Cornell University do not profit from their distribution and sale. Others may make what use of them they wish. Professionals will

undoubtedly observe the custom of citing these materials as references where appropriate in scientific publication, but this of course is simply to keep the scientific record straight. Those who wish to use these materials as a basis for preparing new pedagogical treatments are entirely at liberty to do so, and may give credit or not as they wish. We hope that our work will stimulate others to do much better. There is certainly a market to be served.

THE DESCRIPTIVE STUDIES

Each of the structural studies we have prepared contains a description of the dialect in question which essentially covers the same ground as the grammar sections of the parallel pedagogical material. But in each type of presentation the organization and ordering of the material is different. The organization of a scientific description is based on general principles of linguistic analysis which are geared to features found in all languages. There are differences between languages, of course, but all of them are susceptible to description in terms of some stock of contrastive sounds, some stock of contrastive meaningful units called "morphemes", and a stock of meaningful arrangements of morphemes. Within each group, subclasses of scunds, morphemes, and arrangements can be associated with formal distributional criteria. In the case of morphemes and their arrangements, distributional criteria can be associated with semantic criteria. It is the task of the linguist to identify patterns and associated criteria. After he has done so through a process of analysis, they can be set forth in a description.

It is of great importance for linguistic science that the distributional and semantic categories posited for a particular language be completely independent of the categories of other languages. This independence is very difficult to achieve, particularly for exotic languages like Quechua, since our means of access to this information is largely through some other language.

That is, our inferences are for the most part arrived at through study of so-called "glosses", the translations into another language of words and utterances of the language under study. To summarize then, a descriptive study presents in turn, exhaustive statements about the phonological features, the morphological features, and finally the syntactic features of the language, with the premise that semantic interpretations are free of any skew that might derive from the involvement of another language in the process of analysis.

The purpose of a pedagogical presentation is to provide a tool that will permit the speaker of one language to learn another, not in the sense that he will come to know something about the language intellectually, but that he will achieve native-like control of the language's stock of signals and be able to use them for communication. Three factors in this situation require a treatment of structure that is different from scientific description.

First, native-like communication in any language implies manipulation of complex utterances. A man who speaks only one-word sentences is a linguistic cripple. Full utterances are characterized by both phonological and morphological features of the language, and almost always by syntactic features as well. Thus, from the initial stages of language study, explanations of structure for the student require reference to various levels of phonology and grammar. Consequently, the writer of pedagogical materials has the task of ordering and grading the points to be presented, according to difficulty, frequency of use, and other criteria,

and, unlike the descriptivist, he cannot avoid mixing levels if the student is to be assisted in combining phonological and grammatical features of the language to produce native-like full utterances.

The second factor is that native-like control can be developed only by practicing the patterns of the language. The native uses his language automatically; his motor responses to his own cerebral outputs are far below the level of conscious control. Matching this behavior is literally impossible for the student working under classroom conditions. He can only hope to achieve a degree of automaticity, and this only if he is subjected to properly programmed exercises. In actuality, the materials writer also finds it impossible to provide enough exercises. The variety of arrangements which might require pattern practice is very, very large. The descriptive linguist can summarize them, often very neatly, in his scientific description, but pedagogical materials run out of space, and teachers and students run out of time and patience before the job can be done. Here, then, the reader of a descriptive study will find references to features that have not been drilled. At some point, he may find some use for this information either in speaking or comprehending the language, but he may never be able to practice these patterns to the point of automaticity. This is not to say that he has reached an impasse and that greater automaticity cannot be developed. If, after completing introductory class work, the student goes to the area where the language is spoken, he will improve. This happens by some process that cannot be well defined.

It appears that one learns to communicate in a language by using the language to communicate.

The third factor is that the student who is trying to learn new linguistic habits is aided considerably by discussions of comparative usage. At least this is true if the student is relatively adult and has had some education. A statement of comparative usage calls the student's attention to the fact that in the language he now speaks a particular idea is communicated by one kind of formal linguistic pattern, whereas in the target language a different pattern may be used. A well-known example is the difference between English "I like it" and Spanish "Me gusta". The two actually have the same structure, but the meaningful elements are differently distributed in the two languages. A student of Spanish profits from knowing that "Me gusta" is grammatically comparable to "It pleases me" in English, a fact that would be included in a descriptive grammar of Spanish, but he also needs to know that the real flavor of "I like it" is only communicated by "Me gusta", which works in a different way. If he wishes to express this flavor he must learn to exchange a habit he already has for another that will be native-like in the target language. A good pedagogical grammar takes such matters into account, whereas a descriptive grammar ordinarily pays them no attention.

What then is the usefulness of a descriptive study for the language student, aside from its obvious usefulness to the linguistic specialist? Some points have been made in preceding paragraphs, but let us add a few and summarize at the same time.

First, the descriptive study in some sense pretends to be complete, and certainly not just introductory. This means that any student, hearing almost any utterance in the target language, ought to be able to find an explanation of its structural nature in the description. For explanation of its lexical content he must of course refer to a dictionary. The relevant portions of a pedagogical treatment are less useful for this purpose, simply because from the point of view of reference the material is highly disorganized. Also, where necessary in the description cross-references are given. If a student is unable to explain an utterance by reference to the description, one of several inferences will be appropriate: a) he has misheard, b) he has heard accurately, but failed badly in interpreting the probable nature of the functional elements in the utterance, c) the description is either incomplete, or is based on incorrect analysis, or is not meaningful in some way. The student can check the first inference easily by seeking a repetition of the utterance. He can check the second by seeking professional advice, or sometimes by speculating on alternative interpretations. If neither inference proves to be correct the student may well have found some new feature that deserves to be included in the next revision of the description. If this is the case, professional descriptivists will be glad to have this information from him.

Second, as indicated earlier the descriptive study tries to identify categories of grammatical meaning which are in some sense "true" for the language. These are in some cases so difficult to explain, especially where they differ from the categories of the

student's mother tongue, that they will be deliberately excluded from a pedagogical treatment, which is apt to place more reliance on statements of comparative usage, and even explain the formal patterns of the target language in terms of the meaning categories of the student's first language. But it must be remembered that the native speaker uses the "true" categories in communicating information; he certainly is totally ignorant of the categories of the student's first language, unless they correspond by coincidence. Thus the student should find in the descriptive study clues to native-like behavior that may help him to comprehend at a different and more meaningful level of abstraction. These clues may be hard to understand and very difficult to assimilate as habit, but they serve as a path to a goal that the conscientious student will perceive as valuable.

Third, in the case of a language like Quechua, which exists in several quite different dialectal forms, a serious foreign student is likely to have wider interests than can be served by the pedagogical materials on one dialect which helped him to gain some speaking skill. Ordinarily he will not, and in fact need not, gain information on other dialects by studying other pedagogical presentations. His main source will be the rapidly developing pool of descriptive studies. He can understand the rational and usefulness of these other studies if he is fully familiar with a scientific description of the dialect he has already mastered.

THE TRI-DIALECTAL DICTIONARY

Not much more can be said here than is said in the dictionary itself. For the information of those who do not have it at hand but wish information about it, the dictionary provides the speaker of English who has had some training in Quechua grammar with a means of access to additional vocabulary in the Cuzco, Ayacucho, and Cochabamba dialects. The book's prime merit is that it includes only Quechua words and phrases which are in actual use. All of the material is derived from recent field experience or work with native informants However, the book is not intended to serve certain purposes. Entries are listed alphabetically according to the English equivalent of the Quechua words being given. Thus, the user does not have direct access to Quechua words he may wish to identify.

Immediately after the English key word a Spanish equivalent is given, primarily for the information of users who also speak Spanish, and who may be helped in this way to identify the meaning. In this first attempt at making a dictionary to supplement teaching materials, it has not been possible to spell out all the meanings and contexts of the Quechua entries. Hopefully, subsequent revisions based on more extensive lexicological studies will be more complete in this respect. The transcription used for Quechua entries is based on the phonemic system of each dialect as presented in the pedagogical and descriptive materials which accompany this dictionary.

THE READERS

For each dialect a second-level volume of readings has also been prepared. They differ from each other in content:

The Cuzco reader consists of short selections actually recorded in the field and representing several subdialects spoken in rural sections of the Department. Some selections have the form of conversations between two persons, others are personal histories or stories, or speeches at social functions.

The Ayacucho reader illustrates the complete range of Quechua oral tradition in the Ayacucho speech area. Included are stories of supernatural beings, tales of human folly, fairy tales, animal stories, humorous stories, and a pre-Incan myth. The tales are followed by a collection of untranslated verses, originally lyrics of "huaynos", "yaravíes", and carnival songs, gathered from various sources and intended to show the topical and stylistic variations characteristic of the non-prose forms. Some of this material was originally gathered by two distinguished Peruvian linguists and folklorists, Dr. Teodoro Meneses and Dr. José María Arguedas, and by the Peruvian anthropologist,Professor Gabriel Escobar. It is used with their permission.

The Cochabamba reader consists of a single long story, "Juanito", written by Mr. Oscar Terán. In addition to its use here it has been used as a radio script for a series of broadcasts from a Cochabamba station which serves the surrounding indigenous population.

Most of this material is presented with accompanying translation on the facing page, so that comprehension is made relatively easy. This might seem to vitiate the educational value of the readers, but is unfortunately necessary. The tri-dialectal dictionary is not set up in such a way that Quechua forms can be rapidly located. In any case it was impossible to include in the dictionary the secondary and tertiary meanings that words may have in particular contexts. Furthermore, with the expectation that students using these readers may be supervised by Quechua speakers from slightly different dialect areas, where meanings as well as forms might have suffered shifts, the supervising teacher may himself need the help of a trot. In spite of all this help, the student will find himself putting considerable effort into relating the translation to the text in the proper way, and he will learn in the process.

The translations have been given in Spanish. It is assumed that anyone who gets to this level in Quechua, which in every case is a minority language in countries where Spanish is the official means of communication, will also be reasonably fluent in Spanish. By doing this we also take advantage of the fact that references to the cultural objects, activities, and concepts of these countries are made much more easily in Spanish than in English.

The readers may be used at any time after the student has some knowledge of basic grammar and vocabulary, but they are intended as follow-up materials after completion of the two volumes of pedagogical units available for each dialect.

We recommend that in working through these reading materials teachers and students take every opportunity to continue the exercise of speaking and auditory comprehension skills. Quechua is so difficult for the English speaker that he can profit from hearing passages read aloud numerous times by different speakers. He can also be asked to repeat sentences aloud after hearing them read, without looking at the materials. He can be asked to paraphrase sentences or summarize paragraphs. Even after familiarity with the materials the student can be given "dictations" from them. Finally, he can and should be asked to translate sentences, but he is more apt to incorporate new words and expressions into his active vocabulary if exercise in verbal skill and auditory comprehension is emphasized.

INTRODUCTORY TEACHING MATERIALS

For each of the three dialects two volumes of study units have been prepared for use in introductory Spoken Quechua courses. There is approximately enough material in each volume to serve for one intensive summer-session course, or one semester of semi-intensive instruction. Such a course would include approximately 120 hours of supervised class work, for each of which the student would be expected to do some prior preparation. Because of differences between the dialects the courses also differ, principally in vocabulary and linguistic style but also in phonology and grammar. From course to course there are also differences in the richness of information incorporated in each unit. The Cuzco units are each quite rich in information; there are therefore only six in each volume. The Cochabamba volumes each contain twelve units which are correspondingly less rich in content. By comparison the Ayacucho units lie somewhere in between, and there are ten units in each volume.

Each unit contains a number of sections, each with its own nature and purpose. It is important for the student to work through these sections in the order presented, completing one activity before going on to the next. All units are not exactly the same; as certain kinds of exercises become less necessary they are dropped from later units. The student will find material presented under the following headings: Dialogue, Dialogue Review, Phonology, Grammar, Exercises, Conversation, Listening In, Dictation, Reading.

We need say little here about the sections on Phonology and Grammar, since enough has already been said earlier in this guide. We would expect the instructor to assign this work for careful reading outside of class, after the students have spent some time on the Dialogue section, then to ask for questions at a subsequent meeting with the students and to add any useful information he may have. If the instructor is a professional linguist, and the students are uninstructed in this field, he may well assist them to understand some of the terminology in the discussion on phonology and grammar.

Dialogue. Each dialogue has been written by a native speaker of the dialect being taught. In doing this work he has had three needs in mind: 1) to include in the dialogue some examples of particular phonological or grammatical features. These will be explained later in the unit, 2) to exercise a dramatist's art in writing utterances that would normally occur in the daily life of Quechua speakers, and that would be used naturally in interaction with other speakers, and 3) to limit the dialogue to an amount of material that can be memorized perfectly, through class drill and outside work, in a reasonable period of time. These are difficult strictures to work within, and the student, under the pressure put on him to memorize strange material, may sometimes feel that they have not been seriously applied.

Little attempt has been made to exclude particular grammatical features from any dialogue, even that of the first unit. Natural utterances that occur with high frequency are apt to be very complex in structure; and in seeking to present such utterances early in the materials we necessarily face the student with the consequences.

His solution is simple, nevertheless. We ask him to ignore the complexity that is not explained to him at the time. He needs only to memorize the material by heart, as a child might repeat a poem. Sooner or later he will receive explanations to resolve earlier problems.

The "mim-mem" or "mimicry-memorization" method is the name given to the classroom procedure which can lead to the kind of memorization we have mentioned. The procedure is as follows: the teacher speaks each utterance (or one of the "breakdowns" which may precede an utterance in the dialogue) and the class, in chorus, immediately mimics him. The instructor must insist that the response from each student be strong and clear, and that he mimic in the literal sense of the word. That is the student should mimic every feature of pitch and intonation as well as other features, including non-linguistic features such as facial expressions or arm movements. The instructor must also insist that the class response be a true chorus, all speaking exactly together, and beginning and ending together, rather than the kind of undisciplined chaos which, as he will see, may be the first natural result of this method.

Repetitions and translations of the breakdowns and utterances are handled in various ways. We have found it most effective to proceed as follows:

Given the utterance <u>awmarya, taytáy.</u> 'Good morning, sir.':

Instructor: awmarya

Students: awmarya

Instructor: awmarya

Students: awmarya

One of the students: 'greetings'

Students: awmarya

Instructor: taytáy

Students: taytáy

(repeat last exchange)

One of the students: 'sir, father'

Students: taytáy

Instructor: awmarya, taytáy.

Students: awmarya, taytáy.

(repeat last exchange)

One of the students: 'Good morning, sir.'

Students: awmarya, taytáy.

As indicated in the sample, one member of the class, preferably the same person throughout an exercise, should give the English equivalent of the Quechua breakdown or utterance after it has been mimicked twice. Observe that the students have had an opportunity to pronounce each breakdown or utterance three times, the last time presumably under the influence of the meaning in English.

We recommend that the instructor subdivide the dialogue into four equal parts, each of a page or so of material. He should have time in one class hour to drill the class on two such subparts, as follows:

Step one: Carry out mim-mem drill on a single subpart, as above.

Step two: Do it again.

Step three: Do it again, eliminating the English, thus asking for only two responses.

Step four: Do it again, this time eliminating both the English and the breakdowns; the students mimic only the full utterances twice.

Step five: If it seems necessary, do step four again.

Step six: This time say each utterance only once, for immediate response. By now the students should be able to work with books closed, but let each individual student decide when he feels strong enough in the material to be able to close his book. The criterion is simple: If by closing his book he disrupts the unity of the chorus he is not ready.

Step seven: The teacher pronounces each full utterance only once, after each one pointing to an individual student to respond. Go through the set of utterances in the subpart enough times so that all or almost all of the students have had an opportunity to respond individually to all of the utterances. Ask occasionally for translation rather than mimicry so that all of the utterances will be translated once or twice. Throughout this and preceding steps develop a good, strong rhythm in the drill. Go faster and faster until there is no question that in mimicking the utterances the students are

speaking at a native-like rate and with native-like comfort. They will get more tired than a native, but that is good for them.

Step eight: Ask one student to give you the first utterance. Ask another to give you the first two in order. Ask a third to do the same, and, after he has done so, ask him to give you the next utterance. When he has done so ask him to give you all three in order. If he cannot, ask still another student to give you the third utterance. If he can, ask him to give you all of the first three in order. Continue in this way until all the students as individuals can give all of the utterances of the subpart in order without (much) hesitation.

Step nine: Congratulate the students on their ability to speak Quechua so well, and ask them once again to mimic in chorus all of the same utterances once again, i.e. repeat step six above.

Step ten: Conduct the class in a drill resembling step eight, but this time have two students work together in producing the sequence of utterances. Each one thus takes a role and acts it out in interaction with another student. The teacher may demonstrate this together with one of the apt students in the class.

Step eleven: Go on to the next subpart and deal with it in the fashion just described. When the same level of competence is reached for the second part, lead a drill, in chorus and by individuals as appropriate, through both subparts, so that they become a unit.

Having reached the end of the class hour, the teacher assigns the utterances covered to be memorized by heart. Evidence of successful memorization will be that each student will be able,

at the next meeting, to recite all of the utterances from both subparts without reference to his book, or be able, in interaction with another student, to carry out the conversation to that point.

If the dialogue has been divided into four subparts, and two of them have been covered in one hour of class, we may presume that the other two will also require one class hour.

In drilling the dialogue in this way, there is no time to talk about Quechua phonetics, grammar, or culture, or anything extraneous to the job of drilling this material until it is memorized perfectly.

Dialogue Review. The dialogue review contains the dialogue of the unit, without benefit of breakdowns or translations. It is provided as a convenience for the student in memorizing the dialogue as a whole.

Exercises. With the exception of the exercise material on contrastive sounds in Unit 1 of each set of materials, all exercises are based on points of grammar. There will ordinarily be an exercise for each of the points explained in the Grammar section of the unit. The general technique used is called "pattern practice" or substitution drill, but we have also chosen to cast most of the exercises in the form of interactions between two people. Some of these are question-answer situations; others are stimulus-response situations of various kinds.

To discuss an example of an exercise on contrastive sounds, we refer to the material starting on page 1.6 of the first volume of Spoken Cuzco Quechua. Pairs of words are given vertically to demonstrate the contrast between /p/ and /p'/, for example. Going across

the page, additional pairs are given to exemplify the contrasts between all of the simple and glottalized stops. We suggest that the teacher first demonstrate each vertical contrast, then pronounce the first member of the pair for group and individual mimicry, then the second member, and finally the two together for mimicry. The same material should then be covered horizontally, to practice the contrasts between stops as to position of articulation. English-speaking students will have some difficulty with the /k:q/ contrast. This may require considerable repetition and the teacher should make sure that every student indivually has several opportunities to practice the contrast.

In grammar exercises involving a question-answer or stimulus-response situation, a model will always be given first. The teacher, demonstrating with this model, takes the role of questioner and directs the question to each student in turn. The model provides an answer for the student to give. Part of each model will be underlined, indicating that items listed below the model may be substituted for this portion. Thus both questioner and respondent have material to permit changes in the model. The unchanging portion of the model is called a "substitution frame", and this frame, in relation to the list of items which can be substituted in it, is a grammatical pattern. Throughout these materials the student is given a great deal of pattern practice of this kind.

The items listed below the model are generally stems without inflection, and the student will note that the underlined portion of the model sometimes does not include inflection either. Thus, most of the exercises are directed to the purpose of increasing active

control of vocabulary in many grammatical contexts.

In these exercises the roles of questioner and respondent may be taken by two students. The teacher should pay close attention to their pronunciation, for they are responding to printed symbols in the book as they do the exercise, rather than mimicking a native speaker's pronunciation. If he is not satisfied with their pronunciation he should also drill the exercise in the same way that he drilled the dialogue material, insisting on accurate mimicry.

Often both negative and affirmative responses are provided by the model. It is important to take advantage of all of these, for the corresponding variations in grammatical inflection and in intonation are strange from the point of view of the English-speaking learner.

Conversation. Most of the units include short conversations in English which, in terms of meaning, resemble closely the material of the dialogue. Thus the student can construct a new Quechua dialogue, a modest variation on the one he has memorized, simply by translating the English expressions into Quechua. He may do this alone in preparation for the next class, or together with another student in a five or ten minute "buzz" session in the class itself. In the latter case the teacher pairs off the students and instructs them to prepare the dialogue, practice it, and stand ready to act it out before the group. Usually only two conversations are provided. Thus more than one pair of students will often be assigned to each.

When a pair of students acts out a conversation they should stand in front of the class and employ their histrionic talents as much as possible. In other words they should try to deliver the conversation

convincingly. They should avoid working with notes in hand. The conversations are short and can easily be memorized after they are translated. If the students' delivery is halting, or even if it is perfect, the teacher should ask them to do the conversation once more. Ordinarily, considerable improvement occurs with repetition, and the teacher may even wish to ask them to do the conversation a third time. Beyond that the returns usually diminish.

Then it is time to turn to another pair of students, perhaps a pair that has worked on the other conversation.

In class work on conversations, the students not on their feet acting out a conversation also have a role to play. They should pay close attention to the actors, and, when the play is over, they may be asked to point out errors or suggest improvements in the way an idea has been expressed in Quechua. A pair of students who have worked up Conversation I may even be asked to memorize Conversation II, as they hear it played out by two other students, and then to stand up and give both Conversation II and the one they have prepared. If the students in this "audience" are not put to work in this way, they will inevitably pay no attention to the classmates who are performing. Instead they will spend their time working in whispers on their own conversation, or rehearsing it silently. When this happens the performers who are in front of the group play only to the teacher, and their performance usually lacks conviction.

Listening In. This material represents still another variation on the dialogue material. The Listening In always takes the form of a conversation between two speakers and is intended for practice in auditory comprehension only. The students should be asked not to look at it ahead of time or while it is being used. The teaching technique is as follows:

Step one: The teacher gives the names of the speakers who will converse in the Listening In. He then reads through it, slowly but smoothly, before each utterance giving the name of the person who speaks it.

Step two: The teacher reads the utterances one at a time, again announcing the speaker before each one. After each utterance he asks an individual student for a translation.

Step three: The teacher reads through the whole Listening In again without pausing.

Step four: The teacher reads the utterances one at a time. After each utterance he may ask individual students to repeat (i.e. mimic) what he has said.

The Listening In can be used as a kind of quiz, in which, before step two as given above, the class members write translations into English instead of giving individual spoken responses. However, if this is done, step two as described above should be carried out immediately afterward. The students can correct their papers as their classmates give translations aloud. The teacher may wish to prepare additional Listening In exercises, for the purpose of testing achievement, but he should not give grades on quizzes based on our material.

Dictation. As suggested in the discussion of the Listening In, the teacher may wish, as the course progresses, to test student achievement by asking for answers written in Quechua. Thus the student needs some practice in writing. Special attention is called to the hyphens (-) which have an important role in the transcription of Quechua. They are as important as any letter symbol.

One of the important differences between English and Quechua phonology is that English word boundaries are almost always signalled phonetically by what linguists call "juncture". This takes many phonetic forms; a frequently occurring one is the glottal catch to be heard before English words which begin with a vowel. Listen to the contrast between a nice man and an ice man. In the second expression the glottal catch will usually be heard before the word ice. Juncture also occurs in Quechua but it is marginal as compared with English. Thus one of the difficulties English-speakers have in learning Quechua is the recognition of word boundaries when they are not phonetically marked. The dictation is intended as an exercise on this point, as well as an exercise on the phonetic values of all the symbols used in the transcription.

Dictation procedure is well known, but we will add a few cautions. Avoid repeating a phrase too many times or pronouncing it in a distorted fashion. Do not put spoken stresses (accents) in the wrong places when dictating. Read the whole dictation through once aloud before dictating it in short bursts. Then read each short burst slowly, and allow enough time for the students to write what they

have heard. Do not watch the students or what they are doing, and ask them not to watch you. Just provide a spoken stimulus which they can hear clearly, allow time for them to write, and then go on to the next portion of the utterance.

Reading. The units also contain reading passages which exercise the same vocabulary and grammar found in the dialogue. This is prose material, like the dictation, but it can be used to exercise verbal skills. The reading should be done both in class and outside of class, and the student should practice reading aloud to himself or to another person, as well as silent reading. In the classroom it is appropriate and beneficial to have a student read aloud several utterances in a row, though one student should not read the whole passage, and then have him repeat again what he has just read. Improvement will be noticeable. The student reciting after him may be asked to do the same utterances again, before he goes on to new material. One goal of the reading exercise should be smooth reading, with proper intonation and phrasing. The teacher may find it necessary to demonstrate.

As he sees the need the teacher will ask for translations of sentences or passages, but as we have said in describing the second-level readers, translation should not be emphasized to the point where the use of reading to develop verbal skill in Quechua is prejudiced.

Finally, the teacher may wish to use the reading passage as a basis for classroom discussion of Quechua culture and the Quechua environment. This should be done in moderation, especially at the

introductory stage, for the discussion will shift swiftly into English or Spanish, and the purpose of developing verbal proficiency in Quechua, the primary objective of these materials, will fail to be served.

Summary of Method. The student who goes through these exercises in sequence will have had the following experience:

1. He will have learned to say, accurately and fluently, and to hear with comprehension, some frequent Quechua expressions used in conversation.

2. Using these expressions as models he will learn to substitute new elements in them.

3. In controlled conversation practice he will learn to combine these slightly modified expressions into new conversations.

4. He will practice additional variations on the original dialogue through auditory and reading comprehension exercises, as well as writing.

To summarize: Having learned a basic set of models very thoroughly, the student will practice variations on them, exercising all four language skills: speaking, listening, reading, and writing.

Tape recordings. All of the exercises and second-level reading material described in this Guide have been tape-recorded. Most of the recording is arranged in such a way that students working alone can make some progress even without a native speaker of Quechua as a classroom teacher.